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BE STRONG.

By the Late D. Babcock, D.D.

Be strong!
We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
Shun not the struggle, face, it, 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce,—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song.
Be strong!

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The

Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

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JOHN KNOX.

FROM A SERMON BY DAVID JAMES BURRELL, D.D.,
A Trustee of Christ's Mission.

The exact date of the birth of John Knox is uncertain, as are many of the particulars of his eventful life. So far as his historic influence is concerned, his life really began in 1546, when George Wishart was burned at the stake for preaching against the mass. John Knox was one of the company who gathered at St. Andrew's Cross on that tragic occasion. For twenty years or thereabouts he had been a priest of the Romish Church, though not without many doubts and misgivings. All uncertainty as to his position was dissipated, however, when he saw the steadfast faith and unflinching courage of that martyr as he went up to Heaven in a chariot of fire.

So deep was the impression made upon him by that event that he at once committed himself fully and openly to the great Protest. He was soon under arrest and sentenced to the galleys. On his release, after nearly two years of hard labor, he betook himself to England, where for a time he served as chaplain at the court of Edward VI. The accession of Mary Tudor drove him to the Continent, where he ministered to congregations of refugees at Frankfort-on-the-Main and elsewhere until Providence led him to Geneva, where he gained the friendship of John Calvin, a kindred spirit in devotion to the faith.

At the close of twelve years of exile, being well disciplined in the school of hardship, he returned to Scotland and was made minister of St. Giles in Edinburgh. Here, after thirteen years of faithful service, he fell on sleep. His death is recorded on a plain tablet in the rear of St. Giles, in the simple legend, "J. K. 1572." His best monument is his abiding influence on the minds and consciences of men.

In order to form a just estimate of that influence it will be necessary to regard him, at the outset, as a political Reformer.

"In the history of Scotland," says Carlyle, "I can find properly but one epoch; we may say it contains nothing of world interest at all but the Reformation by Knox. It was a country as yet without a soul; nothing developed in it but what was rude, external, semi-animal; and now at the Reformation the external life is kindled, as it were, under the ribs of this outward material death. A cause, the noblest of causes, kindles itself like a beacon set on high; high as Heaven, yet attainable from earth."

The sixteenth century opened on a world emerging from the Dark Ages; and nowhere had the night been deeper than in Scotland. All lights had been extinguished there, save the candles on the altar. The Government was in the hands of a sovereign and court dominated by distant Rome. The people were of no consequence whatever, and little or no consideration was paid to the rights of man.

At this juncture came John Knox with his political creed, which may be briefly expressed in the term, "An enlightened individual conscience." He held that the powers that be are ordained of God." His political principles were in line with his Master's teaching, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." No man was ever more loyal to Scotland than he, but his loyalty was ever held in subjection to the Higher Law.

His attitude is set forth in a historic painting by Chalons of the Court at Holyrood. In the centre is the beautiful but profligate Mary Queen of Scots, supported by Robert Dudley, her low-born favorite. Near-by is Rizzio, the papal delegate and royal secretary, with maids of honor and other attendants. All faces are expressive of mingled fright and anger, occasioned by the presence of Knox. The reformer stands clad in his blue Genevan robe, Bible in hand, with an uplifted, admonitory finger. In that uplifted finger we behold a token of the quickened conscience of Scotland, a power that has wrought for righteousness during the past three centuries and which has produced the splendid Scotland of these days.

Knox stood for the untrammeled freedom of the individual conscience. The people must be heard! Not only so, the least among them must be vindicated in his rights. It is little wonder that Mary should have been provoked. "Who art thou within this realm?" she asked. "Madame," he replied, "I am a subject born within the same." She persisted, "Dost thou believe, then, that subjects may resist their princes?" to which he answered, "Aye, madam, when princes do exceed their just authority they may be resisted with power!" In those days of *jus divinum* that was like a thunderbolt out of a clear sky. Its reverberations have been heard along the succeeding ages. Carlyle says Knox was "the maker of Scotland;" we may go further and affirm that he was among the founders of republican freedom throughout the world. The original symbol of American independence, as formulated in the Continental Congress in 1776, is a mere amplification of the manifesto of John Knox at Holyrood.

But Knox was far-sighted enough to see that the vindication of the rights of the individual conscience would be but a vain endeavor were not that conscience enlightened as to its privileges and responsibilities. If every man is a prince in his own right, then, obviously, he must be educated for the throne. For this reason the Reformer was most strenuous in insisting upon a system of free and general education. He anticipated by centuries the necessity of the public school. To the Court of Holyrood, with its sacerdotal retinue, he bluntly said, "Ye consume upon yourself the revenues that should be devoted to the enlightenment of the masses." Here he betrayed the acumen of a true statesman, perceiving clearly that no governmental reform could be permanent unless the people are made aware of their rights and prerogatives. This was expressed by Sir William Jones, two centuries later, in the familiar words:

What constitutes a State?
Not high-raised battlement or labored mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;

Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No!—Men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights, and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain;
These constitute a State.

But the supremely important work of Knox was that of a religious Reformer.

He has been justly regarded as a strenuous advocate of the Protestant system in detail and particular; he would, however, have himself preferred to be known simply as an advocate of the Word of God.

He addressed himself to the proclamation of Christ as the incarnate Word. We do not affirm that the Romish Church had denied Christ; it simply refused direct access to Him by referring the people to the Virgin Mother and the calendar of saints. John Knox stood for Christ as the people's Prophet or Teacher. They had been standing at the door, like the ancient Greeks, saying, "We would see Jesus," and the hierarchy had barred the way. "Out of the light," cried Knox; "let them draw near!"

He set forth Christ as the people's Priest, who had offered Himself as their sacrifice "once for all." No lifting of the mass! No holy wafer! No penance must obscure Him! If there is any "confessional," it must be between the soul and Him. If there is to be any "indulgence," it is for Him alone to grant it. The priests insisted on their *"Absolvo te,"* to which Knox replied, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous!"

He presented Christ as the people's King, supreme and solitary in matters pertaining to the spiritual life. He raised a blue banner bearing the legend, "For Christ's Crown and Covenant!" The final authority is not with pope and hierarchy, nor with any

ecclesiastical council or judicatory, but with Christ alone. "He hath upon His vesture and upon His thigh a name written, King of kings," and those who believe in Him must crown Him Lord of all.

And he stood for the written Word, also as the complement of the incarnate Word of God. He loved it, believed it and preached it. His portraits usually represent him with the Bible in his hand. No one claims that the truth of the Scriptures was denied by the papal Church, only that their authority was fatally impaired by the association of apocryphal writings, papal bulls and infallible decretals as having collateral value. The Reformation was a return to the Scriptures as sole, ultimate and absolute authority, the only infallible rule of faith and practice for God's people. The preaching of Knox was distinctly expository, usually from notes along the margin of his Bible; and in this he was in perfect sympathy and accord with all who have ever successfully preached the Gospel of Christ.

The policy of Rome in withholding the Bible from the laity was founded upon the assumption that it is a dangerous book to be entrusted to unenlightened minds. The priests, as the learned class, arrogated to themselves the right to scrutinize the Scriptures and dole out such portions as were deemed suitable to the masses. A like policy is advocated in our time by those who insist that the interpretation of the Scriptures must be left to so-called "Biblical experts." To accede to that demand would be to take a backward stride of 300 years. This was the preposterous fallacy against which the voice of Knox was lifted in most strenuous protest. At that time the priests, shut up in cloisters, were engaged in illuminating missals and transcribing versions, while the people, groping in the shadow of convents and cathedrals, were famishing for the Word of God. "Unchain the Bible from your high altars," cried Knox, "and throw it open to all!" No Scripture is of private interpretation. The humblest of the followers of Christ has received a search-warrant in His words, "Search the Scriptures; for in them ye think that ye have eternal life, and these are they which testify of Me."

In pursuance of his faith in the Incarnate and the written Word, the Reformer presented to the Scottish Parliament in 1660 four books, on which, as the four cornerstones of its foun-

dation, the Church of Scotland was destined to rest. One of these was a Confession of Faith, in which were contained the doctrines of the great Protest, briefly summed up, as indicated, in the Word.

The second was a Book of Discipline. As Christ had purged the Temple with a scourge of small cords, so, in the judgment of Knox, it was necessary that priests and people who were untrue in faith and conduct should be excluded from the Church. It is affirmed not infrequently that in pursuance of this idea he was unnecessarily severe. Let it be remembered, however, that harsh times call for harsh measures. In his crusade against images, pictures of the saints and idolatrous altars there was an all-consuming desire to give the people free access to the Word and presence of God.

The third of the books was a Liturgy, as full and as complete in most particulars as that of the Romish Church. In its formulation Knox was moved by a desire to give the people a part in public worship, which was surely a wise thing to do. The theory of Rome is that the hierarchy is the Church; the theory of Protestantism is that the people are the Church and that the ministry simply lead and direct them in the service of God. It would have been well, perhaps, for the Church of Scotland, as well as for Protestantism throughout the world, had the pendulum of revolt against liturgical forms not swung too far the other way.

The fourth book, and by no means the least important, was the Book of Government. In the framing of this historic work Knox was guided in great measure by his friendship with Calvin and his acquaintance with the Republic of Geneva. It is sometimes assumed that, since no Scriptural prescript is made as to the government of the Church, it is therefore a matter of indifference.

> For forms of government let fools contest;
> That which is best administered is best.

In fact, however, that form of government is "best" in which the people, from the least to the greatest, are accorded their utmost rights. We hold with all deference to other forms, that this result is most wisely secured in the Presbyterial form of gov-

ernment with its four Courts of Appeal. It is worthy of note, in passing, that our forefathers were greatly assisted in the framing of the American Constitution by reference to that same Republic of Geneva, from which Knox derived the general outline of his Form of Government for the Church of God.

We have thus traversed the principles, political and religious, which were held and advocated by John Knox. The question arises, Did he have the courage of his convictions? A well-rounded man must, as Peter says, "add to his faith courage." Knox was by nature a timid man; but, controlled by what is derisively called a "nonconformist conscience," he never swerved from the most rigid advocacy of what he believed to be right. To this fact unwitting tribute has been paid for centuries in the contemptuous couplet:

> Orthodox, orthodox,
> Wha believe in John Knox.

In like manner, for his rigid adherence to his convictions of truth and duty he, with others like minded, was lampooned in Hudibras' rhyme:

> "For he was of that stubborn crew
> Of errant saints, whom all men grant
> To be the true Church Militant;
> Such as to build their faith upon
> The holy text of pike and gun:
> Decide all controversies by
> Infallible artillery,
> And prove their doctrine orthodox
> By apostolic blows and knocks."

He was a man of plain speech. In one of his interviews with Mary he said, "I cannot, Madame, speak of sin by any other name. I have ever learned to call a fig a fig, and a spade a spade." He was uncompromising in his treatment of wrong and error. His work was familiarly known as "the root and branch reform." The leaders of the Reformation on the Continent were, as a rule, in favor of excluding what was forbidden in the Word; but Knox went further and insisted that nothing should be in-

cluded which is not commanded in the Word, his view being that "whatsoever is not of faith is sin."

And he was a man without fear. The English Secretary of State remarked that "his voice was able to put more life into the party of reform than 500 trumpets blaring in their ears." At his burial the Regent Morton said, "Here lieth one who never feared the face of man. He hath long been threatened with dag and dagger, and yet hath ended his life in peace and honor."

He died in 1572. That was a red-letter year—red as blood. While Knox lay dying, the cries of the massacre of St. Bartholomew's were in the air. His wife at his bedside asked if she should read from the Word. "Yes, read," he said, "where I first cast anchor." And she read from the seventeenth of John, the sacerdotal prayer of Jesus, as our sole High Priest and Mediator. As the dying man grew fainter and lost the power of speech, one of his attendants called to him loudly, as to one journeying afar, "John Knox, hast thou hope?" He slowly lifted his hand and pointed upward with the finger that had so often been raised in admonition at Holyrood—pointed to the throne whereon his Mediator sat. There was his hope, "which hope he had as an anchor to his soul, sure and steadfast, entering into that within the veil, whither our Forerunner hath for us entered." God help us to live so that we may die in that sure hope, as saying, "I know whom I have believed, and that He is able to keep that which I have committed unto Him against that day."

ST. PATRICK

St. Patrick born, as usually stated (but 100 years earlier believed by Nicholson). Ordained in Gaul; that church, derived from St. John, used Greek Scriptures, customs, Easter, etc.* Patrick was never in Rome, nor had any connection with it whatever, as proved by his own "Confessions" and "Epistle to Coroticus," which fortunately still exist, containing not a single allusion to it, and his noble "Breastplate Hymn" (written in old Irish), showing his doctrines, versified by Mrs. Alexander, wife of the late Primate of Ireland, is used in the Irish Church Hymnal of to-day.

* Life of St. Patrick, Nicholson.
Life of St. Patrick, Rev. C. Wright, D.D.

ST. PATRICK'S BREASTPLATE.

"Put on the whole armor of God."

I bind this day to me forever,
By power of faith, Christ's Incarnation,
His baptism in Jordan river,
His death on Cross for my salvation,
His bursting from the spiced tomb,
His riding up the heavenly way,
His coming at the day of doom,
I bind unto myself to-day.

I bind unto myself the power
Of the great love of cherubim,
The sweet "Well done" in judgment hour,
The service of the seraphim,
Confessors' faith, Apostles' word,
The Patriarchs' prayers, the Prophets' scrolls,
All good deeds done unto the Lord,
And purity of virgin souls.

I bind unto myself to-day
The virtues of the star-lit Heaven,
The glorious sun's life-giving ray,
The whiteness of the moon at even;
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep salt sea
Around the old eternal rocks.

I bind unto myself to-day
The power of God to hold, and lead,
His eye to watch, His might to stay,
His ear to hearken to my need.
The wisdom of my God to teach,
His hand to guide, His shield to ward,
The Word of God to give me speech,
His heavenly host to be my guard.

Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course;
Or few or many, far or nigh,
In every place, and in all hours,
Against their fierce hostility
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil craft,
Against the death-wound and the burning,
The choking wave, the poisoned shaft,
Protect me, Christ, till Thy returning.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

I bind unto myself the Name,
The strong Name of the Trinity,
The invocation of the same,
The Three in One, and One in Three.
Of whom all nature hath creation;
Eternal Father, Spirit, Word,
Praise to the Lord of my salvation;
Salvation is of Christ the Lord.

(From the Irish Church Hymnal, No. 583.)

Ps. 116.

St. Joseph's College, Sydney, Australia, Where the Superior of St. Mary's Industrial School Resides.

MY LIFE STORY.

BY ELI M. ERIKSEN,

Ex-Brother Ansgar, Marist Monk, Late of Dumfries, Scotland.

DEAR FRIENDS:

Before giving you an account of my bitter experience of monastic life, permit me to bring before you a few similar facts, brought to light by the Government and High Court of London, through their investigation of "The Little Brothers of Mary," the order to which I belonged.

Thus substantiated by the findings of the Government of England, I hope to convince our readers that what I am about to write shall be the truth, the whole truth, and nothing but the truth. E. M. E.

THE STOKE INDUSTRIAL SCHOOL SCANDAL, NELSON.

This aided school at Stoke, five miles from Nelson, is a branch of St. Mary's Industrial School, Nelson, under the Romish monks. Its management is a good example of the utter incompetency of Rome to provide for the proper education of the boys of New Zealand. Owing to serious complaints made, a Royal Commission in 1900 sat in Nelson to investigate Stoke affairs. Its report, with "correspondence and evidence," kindly supplied us by the Government printer, is now before us. It

reflects much discredit on all the parties concerned. Firstly, it reflects on the Government of New Zealand, which paid into this aided school 7s. per week for every indigent, orphan, or uncontrollable boy committed—or about £1,195 per year—and did not subject this institution to the same rigid inspection as that of other industrial schools, or even of private homes where other people's children are taken in. Secondly, it reflects on the magistrates who committed the boys; and when they absconded sent them back to the school to be celled, starved, lacerated and treated as you would not treat sheep or cattle. Thirdly, it reflects on the Charitable Aid Boards of New Zealand, who poured in public money to the tune of nearly £1,000 per year. Fourthly, it reflects on the Church of Rome, which was primarily responsible for the management of the school. Fifthly, it reflects particularly on the Marist Brothers who were in charge. Finally, it reflects more or less on the people of Nelson and New Zealand, among whom such a state of matters could exist so long unchallenged. Think of a Church that had any pretensions to educate the young, through Archbishop Redwood, the priest of Nelson, and other ecclesiastical trustees, helplessly or designedly invoking the aid of a band of nine Marist Brothers from France, Belgium, Ireland, Australia and England, ruled over by a superior of the Order in Sydney, and handing over 224 boys of tender age to their sole care, and the management of a building, with a farm of 675 acres, which together cost £11,000. This French religious Order had at the time thirty-five day-schools under its charge in Australasia, of which nine were in New Zealand, with forty-five brothers engaged; but they had absolutely no experience in the working of industrial schools, whatever might have been their qualifications for day-schools. In mitigation of the cruelty and crime with which the Government and people of New Zealand are chargeable here it must be admitted that the Marist Brothers professed to manage the school at Stoke according to the laws of the country; and their word was too implicitly believed. Some doubted. Ugly rumors began to be circulated regarding the treatment of the boys. In 1896 Sir Edward Gibbes was sent by the Education Department to investigate the state of affairs at Stoke. He reported favorably and asserted: "The authori-

ties say that absolutely no corporal punishment is given at Stoke." The Charitable Aid Board at Nelson, with more intimate knowledge, was not satisfied. Innocently thinking they had a right to visit the school, which they and the country so largely helped to support, they made several attempts to find out through deputations sent out how the land lay at Stoke. For a long time an elaborate system of espionage at Nelson defeated all their efforts. Wind of their coming always preceded them, so that when they arrived they found the place "swept and garnished," the boys wearing their "visitors' suits," as among themselves they facetiously called them, and everything in order.

One day in May, 1900, a strong deputation, with a Justice of the Peace on it, gave out that they were going to drive to a place beyond Stoke; and then, when they had reached Stoke, they suddenly ordered the driver to head for the school. They found the boys in ragged coats which were too long for some and too short for others, toeless boots without stockings, battered hats through which the unkempt hair of many protruded, canvas shirts, and without vests or underwear. The magistrate doubted if such a company of boys could be found "in the gutters of London," of which he had some experience. The brother in charge, completely taken by surprise, offered refreshments to gain time, but in vain. The deputation must go at once through the building. They wanted particularly to find out where two absconders who were recently sent back by the magistrate were incarcerated. Brother Augustine flatly denied such a base insinuation. They hadn't got a place for the purpose, and would not do such a thing if they had. One room was found locked. The deputation insisted on its being opened. Their guide refused on various pretences. At last, after a good deal of shuffling, he confessed that the two boys mentioned were confined "together in that room," but that the headmaster was absent in Nelson, with the keys in his pocket. Fancy the danger these boys were in if a fire suddenly broke out and everyone fled for his life! The visitors then inspected the boys as they dined on a dark, unsavory dish of ill-peeled potatoes with a little meat thrown in—known on board ship as "lobscouse," only not so good.

It was proved that the boys were insufficiently clad when no visitors were about, and never saw a fire, Winter or Summer, except when they kindled one themselves outside to warm their hands at or to cook some stolen food. They had no brushes or combs in their bedrooms, and only one bath between them. Instead of getting at meal-time the liberal food required by growing boys who had been neglected in earlier life, their food lacked variety, quality and quantity. More than one boy had been seen eating raw potatoes, and some had been noticed picking scraps out of the pig-bucket that had come from the table of their masters, who fared sumptuously every day. Mustard and water, forced down by the threat of a stick, had been the invariable prescription for all physical indispositions. As a consequence, it was seldom a boy ever complained of being ill or put the good, kind-hearted brothers to trouble on that score. One boy had been "punched in the eye and neck, and kicked into the dining-room" by a Marist brother for a trivial offense of which he said he was not guilty. A Maori boy was "kicked in the stomach" by this inhuman monster, who met him on the stairs, because he remained in the yard at night a little longer than he was allowed. Another was kicked off his feet against a wall, and rose with a bloody face. Another was kicked on the head. Any number were beaten with supplejacks on the bare backs until they could not sit down. The infliction of forty strokes by this same instrument of torture on the hands, twenty on each, was quite common. Boys for small offenses had been compelled to remain on their knees for an hour at a stretch. It was a cruel experience for these boys, but doubtless in keeping with the penances invariably required by Rome on the part of its devotees. For the last two years under review sixteen boys had been celled for periods varying from three days to three months, never getting out during all that time except to get caned and to attend mass. Perhaps attending mass was looked upon as part of the punishment inflicted on these boys.

Easy as the school examinations were, a boy of fourteen found in a cell had twice failed in the second standard, twice in the third, and had just got by the skin of his teeth into the fourth. Even technical instruction, for which there were fine facilities on this magnificent farm, had been neglected. No

woman being permitted to enter the institution, some of the dormitories were filthy with dust and alive with vermin, and the whole place untidy. In reporting extensively on all these subjects, the Royal Commission recommended a series of drastic reforms, such as that workwomen be employed, that technical education be given, that all punishment for absconding be inflicted by the magistrate himself, that the incorrigible boys be kept apart from the other indigent and orphan boys, and that the whole staff be dismissed. It reported that the Marist Brothers were—

"Untrained in the special duties involved in the management of boys permanently with them; while the habits of life of members of the Order cannot be regarded as calculated to develop these characteristics which are necessary to engender such feelings as should exist in those having charge of young lads. Yet this foreign Order has, they tell us, charge of nine schools in New Zealand and thirty-five in Australia."

As they were leaving the headmaster fortunately arrived, and at once began, like his brother inside, to deny everything till he found the secret was out. The locked door was reluctantly opened, and lo! one of the boys sought for was found in an inner darkened cell seven feet by four feet, and about six feet high, destitute of furniture and every convenience. An old tin basin was the only article visible. The boy began to cry, and said when questioned that he had been locked up for eight days, and never got out, night or day, except to be caned daily in the outer room. In answer to a question, he replied that he got bread and water for breakfast and tea, and what the rest of the boys got for dinner. The other boy was found in a similar cell and condition downstairs. This naturally roused the righteous indignation of the Nelson Charitable Aid Board, and brought about this sitting of the Royal Commission in Nelson. That Court of Inquiry had a difficult task before it. The scope of the inquiry was limited to the last five years. The Marist Brothers had never furnished the public with any report of the institution nor any account of the management of the farm, financial or otherwise. When put on oath they simply denied all the charges made against them, and would admit no fact, however substantiated by others, which told against their con-

duct of the school; while the boys, who knew everything, were afraid to give condemnatory evidence. One little boy who had laid against one of the Marist Brothers a serious charge of immoral conduct toward him, withdrew it in evidence before the commission, saying that other boys had put him up to tell a lie. Some are uncharitable enough to doubt the possibility of such a charge being manufactured by boys so terrorized over, and to suppose that the little fellow had been got at subsequently and squared. Still, enough was proved to blacken hopelessly any educational institution.

REV. THOMAS CONNELLAN.

As we are about to go to press news has reached us of the death, at his home in Dublin, of Rev. Thomas Connellan, who for the past thirty years, since his secession from the Roman Catholic priesthood, has maintained an unremitting fight against that apostate church both in the city of Dublin and throughout Ireland by means of the Connellan Mission, and his vigorous paper, "The Catholic," and other anti-clerical literature.

Our director Mr. Eriksen met Rev. Connellan for the first time on the platform of Queens Hall, London, in 1910, and has since kept in close touch with this brave servant of the Master.

We hope to give an account of his life in our April issue.

We Take Pleasure in Informing Our Readers That the Index for Vol. XXXIII. (1916) Can Now be Had on Request.

CHRIST'S MISSION.

A Glimpse of Its Home and Its Work.

Christ's Mission House,
331 West 57th Street,
New York, N. Y.

During recent months the attendance at the Mission services has grown, and interest in the work is manifestly deepening. Former friends have returned, new helpers are being found and some special needs are being met.

The Mission House had received no general overhauling for several years, and evidences of neglect had begun to appear. The walls needed cleaning, and it was evident that fresh paint would do much to make the rooms much more attractive.

A few interested people arranged a special meeting for Tuesday, January 30th, to which many were invited. They came in such numbers as to fill the chapel to its capacity, many being compelled to stand during the service. Mr. Stewart, of a near-by church, presided, and spoke of his association with Father O'Connor, of his renewed interest since Mr. Eriksen had become his successor, and of his desire to rally the people to the support of so worthy a work.

Other speakers were then introduced—Canon Cornell, of the Protestant Episcopal Church; Dr. Voorhees, of the Board of Trustees; Mr. James McFarland, and then the Director, Mr. Eriksen.

The latter told of God's leading him through the dark and difficult time, when he was in London early in the year 1916, by reason of the war in Europe. Being a native of Denmark, he could find no work in England, even wealthy friends not

being allowed to give him employment in their own factories. The Danish Consul did not dare give him a passport to Denmark, for he would be suspected of carrying secret information that might reach Germany. Only one door was open—he must go to America, and for this the way was providentially provided. Friends were made during the voyage, who offered help, and on arriving he was advised to visit Christ's Mission. There he met Bishop Ferrando and was given a cordial welcome. In the Mission he found opportunity to testify to his faith, to make friends, to conduct meetings during the Summer and so to commend himself to the friends of the Mission, and finally to the Trustees that in November the position of Director was offered him. Thus God had led him into a work in which he hoped to prove a worthy successor to Father O'Connor and Bishop Ferrando.

Dr. Voorhees told how, after the resignation of the Bishop, the Trustees had come to the vacation time with no available candidate in the field. When the work of the Fall opened, and they found that a man had been guided to the Mission and had commended himself to its friends, they had but to accept the leadings of Providence and elect him to the office. Thus on both sides God's leadings were abundantly evident.

So fully were the people convinced that the hand of God was with the work that they contributed at once about $70. Additional gifts have since been made in such amounts as to warrant the Trustees in authorizing the work of renovating the Mission House; and this has so far progressed that we expect it will be completed before this copy of the REVIEW reaches its readers. The walls of the chapel have been painted, the ceiling kalsomined, the woodwork and pews oak grained and varnished, a supply of Northfield Hymnals has been contributed and the people are now meeting regularly in the renovated room.

The living rooms have also been made habitable, and Mr. Jameson, the new Executive Secretary, and his family are now living in them. Thus he is near to his work and able to give it proper attention.

We cannot close this account without stating that after the meeting described above refreshments were served by the ladies, thus making the occasion one long to be remembered.

We trust that the friends of Christ's Mission, who know it only through the pages of the REVIEW, will share in the new spirit of enthusiasm that is now growing. We would not have you think that all is done. A beginning only has been made. The work outlined and necessary to be done is large, and the cost is not slight. The regular obligations of the Mission are larger than they have been, but we are in a position to do more and better work. Any contribution that you feel disposed to make will be thankfully received and acknowledged and carefully expended.

Before long we hope to start a fund to make final payment for the Mission property. This we may properly call the O'Connor Fund, for the Mission is his monument. We regret that he did not live to see the property freed from debt. It is for us to finish the work he began in faith and carried forward with such splendid zeal. Out of respect for his name let us all rally to the work.

Last but not least we wish to extend our hearty thanks to our ladies who so wonderfully came to our assistance by arranging this splendid special gathering. May the Lord richly bless you in return.

CONVERTS TO PROTESTANTISM.

Personal Testimonies.

NOTE.—*The following testimonies were written by people for whose sincerity and truthfulness the officers of Christ's Mission can vouch, and, only slightly amended, are printed in the hope that others may be similarly led out of darkness into the light. The letters are preserved at the Mission and will be shown to any proper parties.*

I wish to give my testimony that the Lord has saved me from sin and Catholicism. Before my conversion I lived as well as I knew how. I went to confession every week, and when the church was near enough, I went to early mass every morning at 5.30. Then I would come home for my breakfast and start to work at 6.30 in order to be in the factory at 7 o'clock. I kept that up until we moved to ——, then I was married by a priest to an unsaved man. After marriage I became acquainted

with a dear, good, Christian woman, and we became friends. I was impressed with her good manner of living. When I was in trouble or sick she would come in and pray with me and tell me about God. She never asked me to change my faith. In the month of July they had a camp meeting in ——. That was four years ago, when this sister, as I shall call her, asked me to go with her. At first I did not want to go, thinking perhaps she wanted me to change my faith. Then I made up my mind to go anyway, as I was glad to get away from the city. I was with the Free Methodists ten days. I watched the brothers and sisters, and I could see that they had something that I did not have. I found that with all my good living I was still a sinner in the sight of God. But God loved me and He led me, for He knew I was in earnest and that I tried hard to please Him. While the minister preached, God talked to me, so that at the altar call I went forward and gave my heart to God. Oh, the joy! I cannot express my joyful feeling. I have never once regretted it. I am living alone now with my little boy, fighting life's battles alone. But God is with me. My hope and my joy are in Him.

A year after my conversion my pastor baptized me. I do not believe that was necessary, but I wished it. I also dedicated my boy to the Lord. He has caused a wonderful change in my boy. I have great hopes for him. I am praying for my people. I believe the Lord will answer prayer and save them. If I am faithful, which I will be with His help, I want to come to your mission some day.

Another Testimony.

When I was but a little girl of twelve years of age, while sitting in the Catholic church one Sunday morning, waiting for the mass to begin, the Lord began to speak to my heart. He brought these words to my mind, "Behold the Lamb of God that taketh away the sin of the world." I wept until I thought my heart would break. A picture stood before me of the Son of God with a crown of thorns on His head, showing me that He was "wounded for my transgressions and bruised for my iniquities," and that "the chastisement of my peace was upon Him," and only "by His stripes" could I be healed. I told the

Lord then and there that I would give myself to Him, not knowing what was before me when I got home. On my way home from church I poured out my soul to my sisters, but they simply laughed at me as I told them my experience of the vision. Some said that I was crazy, and others said that I was surely going to die. They said one to another, "We must get her away from this false religion." But the hunger for God grew more intense, while these words kept ringing in my ears, "Behold the Lamb of God that taketh away the sin of the world." Being but a mere girl and in the midst of darkness, I did not know what to do but weep day and night. I got no encouragement whatever from my Catholic friends. They told me that if I ever stepped inside of a Protestant Church I would be damned forever. Oh, the awful darkness of Catholicism and her demon power! I could hold out no longer. Finding my mother and myself alone one Sunday morning, I asked her a few questions regarding the Bible and if there was any chance of my obtaining one. But poor mother, filled with priest fear, was utterly unable to help me. There I was again in the enemy's grasp, and with no encouragement at all. This period of awful darkness continued about ten years. I poured out my soul to God once more, and He came to my relief. One blessed day there came a letter to me from one of my sisters, who was in America, inviting me to come to New York as soon as possible. My heart was filled with joy and with the hope of getting a Bible as soon as I reached New York. But, to my surprise, when I arrived I found myself in the midst of darkness again. The first message I received was that my name was already in the church book, and that Father —— would look after me. My heart almost failed me again. The enemy told me that I had better give up the thought of living a religious life. But one night, while out walking with some friends, I was attracted by a little band of Salvation Army men and women on the street corner. While standing there my heart was touched. I followed them to their meeting and remained there all through the service, paying strict attention. The Captain read the third chapter of John, and these few words seemed to take hold of me, "Ye must be born again, or ye cannot enter the Kingdom of Heaven." Being perfectly ignorant of the Scriptures the enemy tried to tell me that all this was impossi-

ble. While the battle was going on with the enemy of my soul, the power of God swept through my soul and body. The dark scales of Catholicism and sin fell from my eyes. I became a new creature in Christ Jesus. Praise God, for the blood of Jesus Christ, His Son, cleansed me from all sin! Thank God I do not have to go to man any more with my sins! The blood of Jesus took them away in the twinkling of an eye.

You who are in darkness, confess your sins to your Lord Jesus Christ. Your priests have too many sins of their own to be able to forgive yours.

WHY WE WANT CONVENT INSPECTION.

(Extract from Justice, Louisville, Ky.)

"Don't send me back there, judge. Please don't send me back. I'll jump out of a window and kill myself if you do."

Such was the pleading of a barefooted girl arrayed in a coarse blue calico wrapper, as she stood before Judge Smith in the city court, charged with the heinous crime of escaping from that horrible prison pen, called the Convent of the Good Shepherd, at Twenty-third and Bank Streets.

She had risked her life in making the escape, but death was preferable to a life in such an institution.

She is one of several hundred in this city who are imprisoned for no other purpose than to slave for the benefit of the Roman Catholic Church under the guise of charity.

The girl's name is Nora Rogers, and her parents live at Frankfort. She is but seventeen years of age. About a year ago she became wayward and last Winter she was placed in the Convent of the Good Shepherd, at Twenty-third and Bank Streets. Since then her life has been one of continued torture. She preferred death to confinement in such a hell hole, as the place proved to be, and all hope of ever being released having vanished she concluded to escape. Last Wednesday night, about 12 o'clock, when everybody else in the building was asleep, she went to a window on the third story, in which she was confined, and looked to the ground below. Could she gain that liberty and freedom was hers. She shuddered as she measured the distance, but her heart failed her not. Better to be a mangled corpse on the ground

below than a miserable slave the rest of her life, probably in such a fearful place. Barefooted and with nothing on but a coarse gown, she swung herself out of the window and hung to the sill with her hands for a few moments. Horrible thoughts flashed through her mind before she determined to let go, but feeling that even death would be a relief from the hellish torture of the place, she closed her eyes and released her grip upon the sill. Down she shot—to eternity? No! The Almighty was with her and assisting in her escape. In her descent she struck a projecting bough of a tree, which broke her fall and threw her into a flower bed, where the ground was soft. She escaped uninjured but badly frightened. She soon recovered from her scare, however, and then proceeded to scale the high wall surrounding the place. Procuring a plank, she placed it against the wall and climbed the top, then she let herself down the other side, and she was free. Yes, free. Where should she go? She went to the house of Policeman Martin Delaney, whose family she knew. She asked to be allowed to remain there the rest of the night. Delaney, afraid he might offend the Roman Catholic Church, dared not befriend her; and so she was brought to court. The case has been continued.—Selected.

ANOTHER CONVENT VICTIM.

Preferred Death to H. O. G. S.

Miss Loretta Daley, an orphan girl, took poison with fatal results on March 22d at the Convent of the Good Shepherd on Price Hill, Cincinnati. Miss Daley was twenty-three years old and had been an inmate since she was thirteen years old. At the age of thirteen relatives of her foster parents took the girl into court and had her committed to the Convent of the Good Shepherd, and after ten years of confinement and toil, under the lash of Rome, she ended her lonely life by taking poison.

The Sisters at the Convent Prison arranged for the burial and officials of the prison say they know of no reason for Miss Daley's act. Of course not! Miss Daley knew; and if there had been an enforced inspection law in Ohio the public would have known. But now nobody knows.

How very sad this is! How many have died, as this poor girl by their own hand or been tortured to death behind those prison walls, will never be known until the books are open.

ANOTHER VICTIM OF CONVENT IMPRISONMENT.

Miss Ruby Collins, of Georgia, age seventeen, tried to make her escape from the House of the Good Shepherd, at Warsaw and Hawthorne Avenues, Cincinnati, on November 11th. She tied a sheet and blanket together, lowered them from the window and tried to descend. When the rope broke she fell fully three stories to the ground, then crawled half conscious to the gate, where she was found by a policeman and sent to the hospital.

If this poor girl recovers, I suppose she will be taken back to the H. O. G. S. Convent Laundry Pen to toil and slave at the washtub under the cruel lash of that black hearted mother superior the rest of her days to enrich the coffers of the pope's Church.

The old prophet, looking down through time, saw these papal hell holes, these H. O. G. S. pens, in operation with their thousands of slaves held prisoners against their will, made to toil early and late, half starved, to build up an institution called a Church to rule the world, and said, "This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil and none saith, Restore." (Isaiah 42: 22.)

May the Lord God, through this great Protestant Reformation movement, that is now sweeping over this American continent, awaken the sleeping Protestants and with a united effort with prayer and ballot forever abolish these religious sweat shops and prison houses from American soil, is our prayer in Jesus' name. Amen.—From the Cincinnati Inquirer, Nov. 12, 1916.

A CATHOLIC ASSERTION.

(Reprinted from the N. Y. "Sun.")

Martin Luther is responsible for the war that rages in Europe and carries terror upon the oceans to-day, the Rev. Joseph H. McMahon told a large audience of women yesterday at the meeting of the Catholic Library Association at Delmonico's.

"Coarse, licentious, cruel," Father McMahon called the German nation, and these vices got their grip upon that great people, he asserted, when they accepted Luther's teaching that the State is supreme over the Church.

"That was the birth of Prussianism," he said. "Forgetting that the State and the Church are two entities, each with a great moral purpose, Germany, following Luther, has made the iron rule of Government first, the Church subordinate, the religion of valor against everything the religion to be exalted. When the Kaiser told the expedition into China to take no prisoners, meaning that all captured were to be killed, he was but carrying out the principles, the relentless principles that had their birth when Germany turned aside from the Catholic Church to follow Luther."

Father McMahon gave many instances of what he termed the immorality, not of Luther's life, but of his teachings. German efficiency has kept this immorality hidden from the people, so that they do not realize the evil in the teachings of this man to whose sect so many of them belong. But the evil is having its effect to-day, and to Luther is due not only the ravages of the great war but the sexlooseness, which has become so menacing that societies have to be formed to try to preserve the virtue of the race..

BLAMING LUTHER.

Poor Martin Luther! He is accused by a New York priest of being responsible for this war.

The next thing we know Luther will be charged with provoking the massacre of St. Bartholomew's Day; with sending the Duke of Alva into the Netherlands with fire and sword; with the burning and murders in the reign of "Bloody Mary," and all the crimes and tortures of the Spanish Inquisition.

It will be hard to convict him of the slaughter of the Albigenses, because that series of awful tragedies took place before he was born. We may be sure, however, that the ingenuity of the Jesuit brain is equal to formulating an argument against the founder of the Reformation to prove that all the iniquity in the world since his time is traceable to his teaching.

This notwithstanding that with the advance and extension

of Protestantism persecution has ceased, liberty is more widely enjoyed and real Christianity has been wonderfully extended to the nations of the world. The common people began to live in faith and comfort at the Reformation. Would the priest take us back to the conditions of the Middle Ages?—The Sentinel.

A LETTER FROM MEXICO.

Though things are still very difficult, we are very glad to be here, for we find opportunities for Gospel testimony as never before. We have arranged twelve meetings weekly in three towns—Santa Rosa, Rio Blanco and Orizaba and the halls are nearly always well filled, though we are in the rainy season. Last Sunday I baptized seven believers, except one; all were between the ages of twenty and twenty-five—four brothers and three sisters. One of the young men was saved at the last meeting I had at Rio Blanco before leaving for England, three years ago. Little did we think how God was working at that time; we heard frequent pistol shots outside during the meeting, and in my pocket I had letters threatening my life should I continue preaching and printing. These were presumably written by priests or their dupes.

How things have changed since then! Hundreds of priests and nuns have been expelled from the country, more than half of the Romish temples have been closed or put to a better use, and priests, as such, dare not be seen on the streets. The idols (santos) were shot, beheaded or otherwise destroyed and the confessional boxes were publicly burned in the street in front of the temples, where they had long been used and venerated. Women held up their hands in amazement, saying, "And this is done, not by Protestants, but by Catholics."

Of course, Rome will try hard to get back her lost power, but for the moment it is our opportunity to present the Gospel. We hope soon to be able to recommence the printing work which has been so blessed of God to souls in the past. We shall value your prayers for aid in publishing the word of the truth of the Gospel. With love in Christ,

Yours in His service,

E. H.

WHAT ROMAN CATHOLICS HAVE SAID AGAINST THE JESUITS.

COMPILED BY WALTER WALSH, AUTHOR OF THE SECRET HISTORY OF THE OXFORD MOVEMENT.

At a time when the Jesuits are making unusual efforts to carry on their work throughout the British Empire, it is most important that the public shall realize that opposition to the Jesuit Order has ever been, among the better class of Roman Catholics, as strong as among Protestants. When those who know the Jesuits more intimately than Protestants can ever hope to do, denounce their Order in the strongest terms, calm and thoughtful men will feel that there must be a strong case against it, and come at length to the decision that all loyal men ought to unite in demanding that the Government shall at once enforce the law of 1829, which makes their presence in the British dominions illegal. The following extracts, taken exclusively from Roman Catholic authorities, without comment of our own, speak in eloquent terms of the misdeeds of the "Society of Jesus."

Pope Clement XIV.

"Under the reign of this same Clement XIII. the times became more difficult and tempestuous; complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities. Desolation and danger grew to such a height that the very Sovereigns, whose piety and liberality towards the Company were so well known as to be looked upon as hereditary in their families—we mean our dearly-beloved sons in Christ, the Kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling and driving from their States, Kingdoms, and Provinces, these very Companions of Jesus; persuaded that there remained no other remedy to so great evils; and that this step was necessary in order to prevent the Christians from rising one against another, and from massacring each other in the very bosom of our common mother, the Holy Church. The said our dear sons in Jesus Christ having since considered that even this remedy would not be sufficient towards

reconciling the whole Christian world, unless the said Society was absolutely abolished and suppressed. . . . After a mature deliberation, we do, out of our certain knowledge, and the fulness of our Apostolical power, suppress and abolish the said Company." (Bull of Pope Clement XIV., dated July 21, 1773.)

Father Christopher Bagshaw, D.D.

"In the space of these twenty-three years wherein the Jesuits have employed themselves in our English affairs, we of the [Roman Catholic] clergy of England have had great cause to mislike many things in their proceedings, and to fear our ruin by them." (About A. D. 1599. *The Archpriest Controversy.* Vol. I., p. 208. Issued by the Royal Historical Society.)

Father Humphrey Ely, D.D.

"Those unnatural Bastards [the Jesuits], that do attend to nought else but conquests and invasions." (August 30th, 1602. *Ibid.* Vol. II., p. 197.)

A Memorial from English Roman Catholics to the Pope.

"It is a common report in England, that had it not been for the pride and ambition of the Jesuits, there had ere this [1597] been granted some toleration in religion [*i. e.,* to Roman Catholics]." (*Jesuits and Seculars in the Reign of Elizabeth.* By T. G. Law, p. 109.)

Letters Written from Rome.

"If any priest have a convenient place of residence, the Jesuits will not cease until they have cast him out, and that by wicked means, by defaming him, and bringing him into suspicion. That the Jesuits are the firebrands of all seditions. That the Jesuits by right or wrong seek simply and absolutely the Monarchy of all England. They are enemies to all secular priests. They are the cause of all the discord in the English nation. They are called of the schismatics horse-leeches, or blood-suckers. . . . N. calleth God and His Angels to witness, that the greatest party of the nobility and [Roman Catholic] clergy in England, both at home and abroad, do bewail with sighs and tears their miserable estate, in that they suffer more

grievous things under these new tyrants the Jesuits, than in their daily persecutions." ("Certain chief points of Accusations, wherewith many Englishmen have charged the Jesuits to the Pope." November 8th, 1597. *Ibid.*, pp. 112, 120.)

(Continued in next issue.)

IS ROME IN POLITICS?

Vatican Official Named in Plot to Blow Up Italian Warships.

Rome, Jan. 9.—More than forty persons are now in prison charged with complicity in the destruction, in September, 1915, and August, 1916, respectively, of the Italian battleships Benedetto Brin and Leonardo di Vinci.

The question has become a political one, from the introduction of the name of one of the officials of the Vatican.

Ambrogetti, among those implicated, asserts that he is the financial agent of Mgr. Gerlach, Pope Benedict's private chamberlain, and an Austrian. Mgr. Gerlach was once a cavalry officer.—N. Y. Evening Journal.

We regret the irregularity experienced by some of our subscribers in receiving the magazine and can only say that we are working hard making our records complete.

Meanwhile we appreciate being advised as to any further errors.—Ed.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

BROTHER ANSGAR

(The Ex-Marist Monk, Late of Dundee)

is prepared to arrange for taking Gospel Services or the delivery of Lectures.

Synopsis of Lectures

My Conversion and Escape from the Monastery at Dundee.
My Monastic Life. Illustrated with Lantern Slides.
Government Visits to Marist Brothers' House.
Children Poorly Clad and Fed; Beaten with Supplejacks (forty Strokes). Boys Closed Up in Darkened Cell, Destitute of Furniture for Months at a Time.
House Closed. Marist Brothers Dismissed.
The Carmelite Nun. Illustrated with Lantern Slides.

What I Saw, Suffered and Lost at Twyford Abbey, Willesden, with the Monks

Visit to Scotland Yard, Cardinal Bourne, and the "Daily Mail."
Life in London Streets, on the Embankment, in the Salvation Army Shelter, and Whitechapel.
The Trap and Poison Cup. Plot laid by Mr. Keen, Vauxhall Bridge Road, with Hope of Kidnapping.
Unsuccessful Plot of Detectives Engaged by my Superior to Re-capture or Imprison Me. Protestant Alliance to my Rescue.
My Life Story Stopped from Being Printed by a Secret Letter to Cassell, from Hove, by Unknown yet Known Jesuit Hands.
Slander and Libel by Father Spink, of Barnet.
My Law Case under Judge Lawrence. Result: Verdict of £250 Damages. New Trial. Result: Father Spink Bankrupt; His House Closed or Sold Up. Priests and Brothers Scatter. Boys Sent Home.

Other Lectures

On any subject concerning the Doctrines of Popery, such as

Mass, Transubstantiation, Host, Confession, Rosary, Worship of the Crucifix, Statues and Pictures of Saints, Etc.

Applications to be made to MR. ANDREW JAMESON, Christ's Mission, 331 W. 57th St., New York.